

A
L E C T U R E
O N
H E A D S.

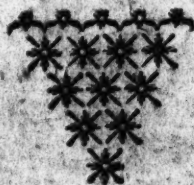
By a GENTLEMAN

Remarkable for his *Wit* and *Humour*.

Which hath been Exhibited,

At the THEATRES in *London* and *Dublin*.

With universal APPROBATION.



PRINTED IN THE YEAR, M,DCC,LXIX.



That the Reader may the better understand the following Lecture on Heads, it will be necessary to observe, that the Person who recites the Lecture, has all the different Heads by him, either painted on Pasteboard, or cut out in Wood; which are, one by one, exhibited to the Audience during the Recital.

PART I.

Ladies and Gentlemen,

Y tne laws of laughing, every man has an undoubted right to play the fool with himself ; under *that* Licence this Exhibition is attempted.---Good wine *needs* no bush ;--the *bad* deserves none :--If what I have to offer meets with your approbation, you will applaud it ; if otherwise, it will meet with the contempt it deserves..

Some of these heads are manufactured in wood, and others in pasteboard, to denote, that there are not only blockheads, but paper-skulls.

This is one of those extraordinary personages called conquerors. He was called *Alexander the Great*, from the great number of people his ambition had cut to pieces : he was a most dextrous slaughter-man, and thought mankind only made for him to cut away with ; he was a great *hero*, *warrior*, and *man-killer*,---FORMERLY. And

This is the head of a *Cherokee Chief* called, *Sachem - Swampum Scalpo Tombauk* :---He was a great *hero*, *warrior*, and *man-killer*,---LATELY. And

This is the head of a *Quack-doctor* :---a greater *man-killer* than either of the other two. This head of the quack-doctor is exhibited to shew the *weakness* of *wisdom*, and the *strength* or *folly* : for if wisdom was not so weak, would such fellows as *carmen*, *cobblers* and *porters* be permitted to vend their unwholesome mixtures, under letters patent ;---and if folly was not too strong, would any body swallow their compositions !--The madness of (a) *this* head, made him a conqueror,---The folly of the town dubb'd (b) *this* a doctor. --The exploits of Alexander are celebrated by half the writers of the age : and yet *this* Alexander was nothing

(a) Alexander the quack-doctor,



perfo- thing more than a murderer and a madman;
 called who ran from one end of the world to the
 mber other, seeking whom he might cut to pieces.
 ces : ---and (c) *this copper complexion'd hero* wants
 and nothing to make him as great as Alexan-
 o cut der, but the *rust* of *Antiquity* to *varnish* over
 rior, his *crimes*, and the *pens* of *writers* to *illustrate*
 his *Actions*.-- The *quack-doctor* is his own *bis-*
 led, *torian*; and publishes, in the *Daily Adver-*
 He tiser and *Gazeteer*, accounts of cures *never*
 ,--- performed, and copies of affidavits *never*
 1worn to.

---a Here is the quack-doctors coat of arms :--
 her three ducks proper, and *quack, quack, quack*,
 ex- for the motto.---'Tis charg'd round with
 nd death's heads; and by way of *crest*, a num-
 not ber of *quack puffs* and *bills* of *mortality*.---It
 ob. was made up for him by the *worshipful*
 ihr company of *Undertakers*, and presented to
 ba- him by the *Sextons* and *Gravediggers*; to de-
 g, note, that, *these people*, look upon quack
 ti- doctors as their *greatest benefactors*.

de The ornaments of (d) *this head*, are not
 yn for what the wearer has done; on the con-
 of trary he bears about with him the constant
 rs memorial of the faults of *others*, and is, by
 a- the ill judging part of the world, condemn-
 g ed

(d) Cherokee chief.

(d) The head of a *Cuckold*.

ed for crimes he could *not* commit, and the very commission of which constitute all his unhappiness. These *borns*, like the cornucopia of the Ancients, signify *plenty*; and denote, that *this* head hath abundance of brethren in affliction: they are *gilt* to shew that there are wretches base enough to accept the wages of dishonour, even in a point the most delicate.

This brass *Buck's-head*, we all well know, is made use of both in public and private houses: nor had it been made in this shape, but to accustom mankind, not only to the sight of *borns*, but to the use of hanging their *bats* upon them.

From the *ancient* custom of adorning the *temples*, came the *modern* custom of embellishing the whole head: hence arose the *wig* manufactory — the consequence of which we shall endeavour to illustrate.

(a) Here is a *head*, and *only* a head: a *plain*, *simple*, *naked*, *unblemished* appearance! which, in its present situation, conveys to us no other idea, than that of a bruiser preparing to fight at Broughton's. Behold how naked, how simple a thing *nature* is! But, behold, how *luxuriant* is (b) *art*! What *importance* is now seated on these brows!

(a) Counsellor's head.

What

(b) A large tye wig upon the head.

What *reverence* the features demand ! What *dignity* is diffused on the whole countenance ! *This* is a *compendium* of law.--*Special pleadings* in the *fore top*-pleas, rejoinders, replications, and demurs in each turn of the head,—The *knotty points* of *practice* in the *twist* of the *tail*,—the *depth* of the *full bottom*, denotes the *length* of a *chancery suit* ; while the *black coif* at the top, like a *blister plaiſter*, ſeems to tell us that the *law* is a *great irritater*, and ought never to be uſed but in very deſperate caſes.—But as it is not enough to *ſuppoſe* a reſemblance, and as we have more blocks than one to try our wigs upon, we will make an *exchange*, and attempt an *oration* in praife of the law.

Law ! law ! law ! is like a fine woman's temper ;—a *very difficult ſtudy*.—*Law ! law !* is like a book of forgery ;—a great many *terrible caſes* in it —*Law !* it is like fire and water ; very good ſervants ; but, very bad when they get the upper-hand of us :—'tis like a homely genteel woman, very well to follow :—'tis alſo, like a ſcolding wife, very bad when it follows us ;—and again, it is like bad weather, moſt people chuſe to keep out of it.

In law ! in law, there are four parts ;—
the

the *quidlibate*,—the *quodlibate*,—the *quidproco*, and the *sinaquanon*.

Imprimis : The *quidlibate*—or, *who began first* ? because, in all actions of assault, the law is clear, that *pribis jokis*, is *absolutis maris, fini jokis* : which, being elegantly and classically rendered into English, is, that, whosoever he be that gave the first stroke, it was *absolute ill*, and *without a joke*.

Secondly, the *quodlibate*, or the *damages* : but *that* the law has nothing to do with, only to state them ; for whatever damages ensue, they are all the client's perquisites, according to that ancient Norman motto ;

If he is cast, or *castandum* ; he is *semper idem ruinandam*

Thirdly ; the *quidproco* ; *seeing council*.—Giving words for money, or having money for words : according to that ancient Norman motto, “ *Si curat lex.* ”—We live to *perplex*.

Fourthly ; the *sinaquanon* ; or, without something, what would any thing be good for ?—without *this wig*, what would be the *cutlines* of the law !

I shall illustrate this by a case in point (Peere Williams, p. 96) *Daniel against Disbclout*.—*Plantiff Daniel was groom in the same family*

family where defendant *Dishclout* was cook :
 Plaintiff Daniel had been drinking, or,
 Dr. Bibbibus in his dissertation on bum-
 pers, he was *duplicans*, that is, he was a
double man, he was not as he should be,
ipse be ; but as he should not be "*Tipse*
be."—Plaintiff Daniel made a forcible
 entry on the cook's premises ; the kitchen.
 Now, the *kitchen*, according to Serjeant
 Glodding, as he has it in his 149 vol. fo-
 to, of the abridgement of the Statutes, p.
 296, there he says, that the kitchen is, *ca-*
vero necessario, in *usu cookeraro*, where she
 has the overlooking, the *conduct*, the manage-
 ment, the supervising, the seeing to, the su-
 perintendence, and the speculation, of all
auspannis, stewpannis, frienpannis, et stovis,
smoke-jacko, and where our cook was at this
 time employed in all the duties of her of-
 fice ; where she was *roastandum, boilandum,*
stewandum, frigafeyandum, et plumb-pudding-an-
dim, mixandum : at this time, plaintiff Da-
 niel made a forcible entry, &c. and de-
 manded a sop in the pan ;—Defendant Dish-
 clout insisted on a right of refusal :—(a sop
 in the pan *gemmen*, is a very serious thing !)
 and without perquisites, what are all ho-
 nours and places good for ? Nothing more

than an embroider'd button-hole, and we consider a minister of state, as the nation's cook; then perquisites are the sop in the pan to the minister of state, with which *omnium gatherum*, choose to grease their fingers.—Well, plaintiff Daniel demanded sop in the pan; defendant Dishclout insisted on a right of refusal: Daniel seized Dishclout by the left hand, there was the *quid pro quo*, or the *assault*;—Dishclout took Daniel by the right hand and pulled him into the *dripping-pan*:—there was the *damages*—the *dripping-pan*.—Now, if the *dripping-pan* had not been there, he could not have fallen into the *dripping-pan*; and if he had not been there, the *dripping-pan* could not have received him.—And *this* is law, and the loquaciousness of the law, is *multiloquacious*:—*forasmuch*,—*nevertheless*,—*moreover*,—*likewise*,—and *also*.

The liberty of the law, is the happiness of the English: and it is very happy for us Englishmen, that we have the liberty to go to law.

Here is a wig; as *stiff* as if chiseled out by a stone-cutter; and as unnatural as Chinese ornaments: yet *these* wigs, and the wearers of them too, are in fashion in some parts

the town ; and thus plaister'd, like the
 of a cabbage-plant after a shower of
 now, 'tis called the "*Journeyman's Fem-*
 --And

This is Sir Languish Lisping these crea-
 es adorn the *outside* of their heads to at-
 ladies hearts, and they are promoted
 places in the service of the ladies, in pro-
 portion to their respective merits ; they
tea-cup carriers,—*fan bearers*—and *snuff-*
holders.—*This* is the "*He*" at the *one* end
 the town ; and *this* is the "*He*," at the
 end of the town.—It would perhaps
 pain to any one of this audience, to
 have such a pomatum cake pasted to their
 ; but the *extreme delicate* creatures
 represent, seldom make any other use
 their heads, than to have their hair or
 dressed upon them. They smile, and
 ogle, they admire every lady,
 every lady *alike*. Nay they copy the
 of the ladies so closely, that gram-
 are at a loss whether to rank them
 the *masculine* or *feminine*, and therefore
 them down as the *doubtful* gender.—
 the wigs, from the quantity of powder
 upon them, are called *Amunition*
 ; and thus sweetned over, like the

sugar at the top of a twelf cake, may seem to denote that the wearers must needs be *very sweet fellows*.—And

Here is a *full frizell bob*.—The wearer of this wig looks like an *ostrich* in a *fright*; if he had run his head into a bush, and brought it away with him about his ear. Wigs may be considered as bearing great analogy to books: *this*, then, will be a huge *quarto* in large paper; as this is a duodecimo in small print, and belongs to Mr. *Donefirst*, the *long odds lawyer*: and here is his man, “*Cross and jostle in*,” sweated down to ride a sweepstakes; and thus dressed, in *true turff taste*, they are called the brace of “*Knowing ones*.”—The head of a horse jockey, and a jockey’s horse, may be said to have a great affinity; because the jockey’s head can pull the horse’s head on which side the post he pleases; but what sort of heads must those people have, who know these things are done, and yet trust their capitals with such sinking funds! but we shall forbear to say any more on the head, for fear of offending those high personages who chuse to resemble grooms and horse-jockey’s—A conversation should have been formed for these heads, and the
should

y feel should have talked on various subjects ;
 eds b such as *politics, religion, and cold cream ; eau*
de luce, lavender water, demyreps, and French
 arer *bicken gloves.*--But as all that has been said
 bt ; is to no purpose, and as least said is soonest
 n, an mended ; and as those that say *nothing* can-
 s ear not be blamed for speaking, we have cho-
 gre sen to exhibit these capitals as mutes ; and
 be a hope the audience won't take offence at it.
 a du Some heads are *mute* because they have no-
 o M thing to say ; some, *should* be mute, be-
 ere cause they say nothing to the purpose ; some
 eate men say nothing at all to their wives ; and
 dre some married men would be extremely hap-
 led py, if their wives said nothing at all to them.
 of This is *nobody's* head, or, the *head of*
 ay b *no-body* ; becaule thus adorned with the
 e th fool's cap, nobody chuses to own it.—His-
 d o torians have left us in the dark with respect
 wh to these *hood bonnets* ; but it is, however,
 wh supposed, that the first who wore them,
 tru was *Judge Midas*, who had the inimitable
 be art of turning every thing he touched into
 th gold : and now touch some people with
 per gold, and you may make any thing of
 an *them : money getting*, consisting in the art of
 ou making fools wise ; or, *of properly suffer-*
 he ing ourselves to be made fools of.

Life

Life is said to be a *lottery*; and *folly* concerned in the *chances*.—Now let us see if the fool's cap has any prizes!--This may appear as a satyr against *card-playing*, but, 'tis not a *just one*; on the contrary, most card players are said to belong to (a) this family, and generally bear their name; they are called court cards, because, when turned up trumps, they become *honours*.---Which shews, if you deal fairly you may gain honours, and that, often, honours, or *no honours*, depend entirely on a *shuffle*.

This *crest* belongs to those easy kind of mortals, who are said to be nobody's enemy but their *own*. They are divided into three classes:--I here are your *generous* fellows,--your *honest* fellows,--and your *devilish* clever fellows.—As to your *generous* fellow, he is *treat* master; your *honest* fellow, he is *singing* master, who is to keep the company alive for four or five hours; and then, your *devilish* clever fellow is to drink them all dead.---They married into *Folly's* family, and got *this* crest.---“*the fool's cap*,”--And which to this day nobody chuses to be known by.

If you ask why we so frequently use the
term

(a) Four Knaves held up.

term *nothing*, let *this* serve as a reason : from *ten* to *twenty*, we go to school to learn, what, from *twenty* to *thirty*, we are strangely apt to forget : from *thirty* to *forty*, we think things must needs be as we would have them : from *forty* to *fifty*, we find ourselves a little out in our reckoning : and, from *fifty* to *sixty*, upon casting up life's debtor and creditor, we find (a) *this* the certain ballance.---*These* are a number of *nothings*, which, in their present state, have no power or consequence : yet, by the addition of *one*, they take rank and precedence immediately : which shews, that in *life*, as well as in *arithmetic*, *nothing* may be turned into *something* by the assistance of any one lord of a golden manor : take away the *one*, and they are *nothing* again.—To *nothing* we must all come : happy they, who, amidst the variations of *nothing*, have done nothing to be ashamed of. If they have *nothing* to fear, they have *every thing* to hope. —Thus, ends the dissertation on *nothing* ; which the exhibitor hopes he has properly executed,—by making *nothing* of it.

From the dissertation on *nothing*, we come to nobody's genealogical tables.

This

(a) A board held up with a parcel of noughts.

This is nobody's crest, because, whoever this may suit, nobody cares to own it.

This is somebody's crest ; " a screen," because, in all political disputes, somebody is supposed to be behind the screen.

This coat of legs and arms belongs to those easy kind of mortals, who are always throwing their legs and arms about 'em ; restlessly every where ; at home ; no where : how they live, nobody knows ; and how they die, nobody cares. However insignificant this may appear, yet that is of no small importance for the moment a man begins to fancy himself something, he assumes a big look ; we have therefore given him a big belly, with a vast corporation : as for the absent members, let them be thus made out: let the mayor be the head ; the two sheriffs the arms, as they execute the law ; the aldermen the legs, as they support the chair ; and, as to the eyes, nose, mouth, &c. why, let them be compos'd of a committee of common councilmen ; and so, the corporation is made out.

This is any body's coat of arms : the shield is blank, a blank for the crest ! it being as easy now a-days to buy and bear a coat of arms, as any other coat.—The Herald's office is the true Monmouth-street in the parish

hoever wish of pedigree. It is Honour's *piece*
 baker's shop, where every remnant of re-
 " be nation is to be purchased.---It should
 body in as if the *Herald's office* had the virtue
 Medea's kettle, where every plebean
 thof garigity is boil'd away, and out they come
 row *black and span new* gentlefolks.

estle This is *every body's* coat of arms ;--a bag
 they money, and hands catching at it ; money
 no sipping, being mankind's universal harvest
 may work : we have given a death's head to e-
 nce every body's shield ; being the exact like-
 im. nes of every body drawn *after* the life.

we It may seem strange that we should exhi-
 th a such terms, as *esteem, generosity, friend-*
 em. *ship, gratitude, public spirit* and *common sense* ;
 day- belonging to *nobody's* family ; but, the
 , as th is, that these fine qualifications have
 eggs, been so ill used. that nobody cared to *own*
 the them, the consequence of which was, that
 be they were ordered into the *workhouse* : but
 acil the parish officers unanimously agreed, that
 ut. they should have no admittance there.---
 eld . *Overseer*, standing up, and saying, that
 as how,—in the first place ; *imprimis* ; first
 of all, and foremost--*Gemmen* of the *Westry*,
 's why what business have we with *friendship* !
 he take it, that as how the best friend a man

has, is a man's own money in a man's own pocket: and *friendship* is nothing more or less, as I take it, in the whole *universal* world but to borrow a man's money, out of a man's pocket, I come now to your *gratitudes*; and I take your gratitudes to be a sort of a something of a foreign lingo which we English folks have nothing to do with;—and we know, my gemmen of the westry, since *Self-interest* was member of parliament, *Gratitude* has been turned out of doors.

Mr. *Headborough*, slowly rising from his chair, and gravely snuffing the candle begged leave to be *heard*—and he said, that *how*, *whereof*, and *wherefore*, not so much for the saying of the thing, as tho't it should be said, though to be sure no man should be certain sure of his own judgment yet for his part; now as to your *generosity* he look'd upon it to be a sort of a something of a foreign plant, and we have nothing to do with it.—And as to your *public spirit*; why ye know *gemmen* of the westry, I need not tell you, that is nothing more than a licence for publicans to sell spirituous liquors:—and as to your *esteem* wh--y some people esteem brandy punch

some people esteem rum punch ; for
part, give me a little sup of your *rum*
punch : and if I were the peoples of Jamai-
if the people of England would not
rink rum punch, why they should have no
tle, and then they would all be starved.

Now my gemmen of the westry, I come
my imprimis, third and last ; and that is
your *common sense* ; and as to your common
sense, if I may be allowed to speak my re-
lections about it ; I look upon it to be too
common and too *vulgar* a thing for the gem-
men of the westry to trouble their heads
with, or be *concerned* about.

All these fine qualifications must have pe-
rished in oblivion, had not *Chance* recom-
mended them to the family of *Ostentation*.
Here is the lady of Ostentation's mannor ;
her name was *Vanity*. She had a sister nam-
ed *Wit*, who ran away with *Judgment* the
house-steward ? from which two was begot
Genius ; but as it's very common to use *Ge-*
nius ill, so, she suffered many and great
hardships, till at length she was reduced to
a low ebb, as to be obliged to lodge in
garret with the poet *Oblivion*, and his mo-
ther *Necessity*. In process of time, *Judgment*;

her father, found her out, and promoted marriage between *Genius* and *Science*; and from that marriage were produced these five fine children, *Architecture*, *Painting*, *Poetry*, *Astronomy*, and *Musick*. But the disturbance at that time between the Goths and the Vandals, having overturned the temples of the *Arts* and *Sciences*, these *scientific* room-shiping; a storm arising at sea, they were shipwreck'd on the inhospitable coast of Suffex; where, after being plundered of their wearing-apparel, they were left to starve, by the inhumanity of the country people. The reason is why our sea-side wagers may rob and plunder shipwrecked passengers with impunity, is owing to a defect in the *Game Act*, which was made for the preservation of the game all over England, the gentlemen who drew up the act, forgetting to make *men*, *women* and *children* game; tho' it's so common nowadays, to make game of *men*, *women* and *children*. They begged their way up to London on foot; where they were in hopes that the merit of their works would recommend 'em; poor creatures! 'Tis a sign they know very little of the world to imagine any such thing: however, (to prevent star-

ing) *Architecture* turned bricklayer's labourer to a *Chinese* builder; *Painting* was grinder of colours to a paper-stainer; *Poetry*, turned printer's devil; *Music*, sung ballads about the streets; and *Astronomy*, cried almanacks. In some little time lady *Fashion* found them out, all the world ran mad for their company.

This is a most curious exhibition, and very like to make the learned look about them; for as there is no mark or sign to discover what it is, 'tis a sure proof of it's being a genuine antique—It may, for ought we know, be a *King Solomon*; a *Queen Semiramis*; an *Old Venus*, or a *New Nabob*; a *Methodist Preacher*, or a *Bottle Conjurer*. It was intended to place the face of *Probability* upon; but that motion was soon laid aside, as people in our days, are only fond of *improbabilities*: at length a part of the bronze, or plaister, being rubb'd off, a letter was discovered, by which it appeared to be the remains of the statute of *Honesty*; thus maul'd and mutilated by the various inroads that has been made upon it.—Imagine, not spectators, that this bust of *Honesty* is exhibited, as if the *real* face would be a stranger to any one of this company;—No!

—No !—She is only shewn here *emblematically* ; the meaning of which is, that the manners of the times are such, as may put *Honesty* out of countenance.—Not as a *companion*, but as a *contrast* to the head of *Honesty*, is

This, the head of *Flattery*, exhibited. The ancients had days they call'd *White* or *Lucky* days ; *thus* it is with *Flattery* ; to the *fortunate*, she turns her *white* or *shining* side ; to the *unfortunate*, she's ever in *eclipse*. Upon the approach of any *ill* fortune, *Flattery* generally turns into *Reproach* ; the meaning of which is, that it is a *reproach* to our understandings to suffer *Flattery*, yet we continue to accept the injury, though we despise the hand that offers it ; not remembering, that the *receiver* is as bad as the *thief*.

This being, Flattery, was begot on *Poverty*, by *Wit* ; which is the reason why your poor wits are generally the greatest flatterers.

This Flattery was employed by the princes of the earth, to carry their congratulations one to another : but being at a certain time dispatched by the Dutch, with a card of compliments to the Hottentots, the ship she went in was taken by a pyrate ; the captain of which fell in love with *Flattery*, left

off the sea for her sake, took an inn, set up;
 and made *Flattery* his bar-keeper: a gentle-
 man arriving in those parts in pursuit of an
 heiress, and having tried all efforts in vain,
 at last purchased *Flattery* of the inn-keeper;
 and, by her means, *gained* the lady. But
 to see the ingratitude of mankind, he had
 not been married a fortnight, before he
 kick'd *Flattery* out of doors; and, from
 that time to this, she has had no settled
 place of abode, but is usually to be found
 at the *beginning of courtship*, and at the *lat-*
ter end of a petition. This being, *Flattery*,
 was sought: she was placed at the top of a
 pyramid in the middle of an highway,
 where four roads meet: two knights adven-
 turers, the one from the north, and the o-
 ther from the south, arrived at the pyramid
 at the same instant; the hero from the
 north, who saw this *white* side, said it was a
 shame, that white, a silver profile, should
 be trusted on the highway-side. The hero
 from the south, who only saw *this*, said,—
white, a silver profile, why it is a *black*
! Flat contradictions produce fatal demon-
stration: their swords flew out, and they cut
 and hewed one another in a most unmerciful
 manner: 'till, fainting with loss of blood,
 they

they both fell down, each on the *opposite* side to that on which the combat begun when looking up, *too late*, they beheld their mistake. At this instant a venerable hermit coming by, bound up their wounds and replaced them on their horses; giving them this piece of friendly advice, “ That henceforward, in all political disputes and matters of a public nature, never to trust themselves till they had examined *both* sides of the question.”

P A R T II.

IN the first part of this lecture we considered mens heads; in this second part we shall consider the head dress of the fine ladies: for as the world is round, and the world turns round, and every thing turns round with it; so no lunar or sublunar revolution, hath caused greater alteration in the affairs of men, than hath from time to time taken place in the head dresses of the ladies.

From the Egyptians, from whom we derive all our *arts* and *sciences*, *philosophy* and *fashions*, our good dames of antiquity seem to have borrowed this *riding-hood*. Behold the riding-hood! how the lappets fall down

the side of the face, like the lappets on the side of the face of the *Egyptian mummy* : or like the cumbrous foilages of the full bottom'd peruke : but our ancestors disliking the use of these full bottoms, contrived a method of tying up their wigs behind : whence the origin of tye wigs !—The ladies, too, not to be behind hand with the gentlemen in their fashions, contrived a way to tie up *their* tails too ; and from the *riding hood*, they tuck'd up their tails and form'd the *Ranelagh-hood* ; as for example ;

This is the hood in high taste at the low-end of the town : and while *this* is wore by lady Mary, lady Betty, lady Susan, and women of great distinction ; *this* is wore by *Min Moll*, and *Bess*, and *Sue*, and women without any distinction at all ! This is the variable mode or head dress of those ladies, who used to supply the court end of the town with sea-dainties, before land carriage for fish came into fashion ! And there is not more difference between the heads of those ladies, than in the mode of conversation : for while these fine ladies are continually making inroads upon their mother tongue, and clipping *poly syllables* into *monosyllables* ; as, when they tell us they

D

caant,

caant, and they *shaant*, and they *maant*; these *coarse* ladies make ample amends for their deficiency, by the addition of *supernumerary* syllables, when they talk of break *fastes*, and *toasteses*, and running their *fifteses* against the *posteses*.

These are the ancient *laugbing* and *crying* philosophers, perpetual presidents of the noble and venerable order of the *Groaners* and the *Grinners*.—This the president of the *dismal faction*, is always crying for fear the world should not last his time out;—and the member of the *Choice Spirits*, Egad, he don't care whether it does or not. *Th*is *laughs* at the times; this *cries* at the times; and this *blackgards* the times: and thus the times are generally handled. Old people look forward with anxious care to the time to come, neglecting the *present*; and almost all people treat the present times, as some folks do their wives,—with *indifference*, because they *may* possess them.

This was the fashionable mode, or head dress in the times of our *forefathers* and *foremothers*; when a member of parliament's wife was jogged up to town once a year, behind John, just to see my Lord's Mayor's shew, and have her gown cut to

the court fashion : and then with her pillow on new stuff'd and her lap cramm'd with confectionary, she was hoisted back again, as fine as a gingerbread stall upon a fair-day. From *Minerva's helmet*, the ladies seem to have taken the custom of wearing *minnets* ; the *pampoon*, or *egret*, from the *half-moon* that encircled the temple of *Diana*. From the *ancients* too, came the custom of giving lectures, *Juno* that *termagant* of antiquity, being the *first* who ever gave her husband a lecture ; and which, from the place where it was delivered, was called a *curtain lecture* ! and philosophers are of opinion, that these curtain lectures are not entirely out of fashion.

Homero, the historian, from whom all these facts are taken, relates great things of the girdle, or girdle of *Venus* ;—and to it he ascribes *great virtue* ; he says, that whatever lady wears *Venus girdle*, will infallibly possess the *beauties* of *Venus*. Now, ladies, I have that very girdle mentioned by *Homero* : and every lady will look lovely as long as she chules to appear in it. (a)

This is a *real antique*, the morning head-dress of that celebrated demi-rep of antiquity.

D 2

ty

(a) Good Temper.

ty, *Cleopatra*! this is what astronomers call the *night rain*, or shrouding the moon in a cloud; and to this day the ladies of Edinburgh, when they go abroad in a morning fold a *tarpin* about their heads: or, as they express it, they *keep* their *beeds* about in plaid. But our ladies in the south, disliking so cumb'rous a fashion, and imagining that something whimsically like it might be the invention of a *new* fashion, invented this *French night-cap*, or *cheek-wrapper*. A lady in *this* dress looks hooded like a horse with eye-flaps,—to keep them from looking one way or the other; and perhaps that is the reason why most ladies in our days choose to *look forward*! one would imagine that this cap was invented by some *surly duana*, or *ill natured guardian*, who being past the relish of beauty themselves would deny even the sight of it to the rest of mankind.

Since we are on the subject of ladies faces, permit me a word on the pernicious practice of *face painting*, or rubbing of *rouge* and *white wash* on the complexion. Women of the town may be allowed the use of *paint*, because the dexterity of *their* profession, like that of *pirates*, consists in fighting un-

der

call *der false colours*. But, for the *delicate*, the
 in *unculpable* part of the sex, to *paint*, looks as
 as if they would fish for *lovers*, as *men* do for
mackerel,—by hanging something *red* upon
 the hook ; or as if they thought men were
 generally of the *bull* and *turkey cock* kind,
 and would fly at any thing *scarlet*. *Exercise*
 is the best face painter ; *innocence* the best
 giver of complexion. There is, however, a
 certain period of life among the ladies, no
 less an enemy to the face, than the custom
 of *face painting* : 'tis called *antiquated virgi-*
nity : when elderly unmarried ladies are
 supposed to be condemned to lead apes a-
 bout, because, when they were young and
 handsome, they made *monkies* of *mankind*.
 Shakespear has beautifully described the
 difference of the two states in these few
 lines : thus,

But earthly happier is the rose distill'd,
 Than that, which withering on the vir-
 gin thorn,

Lives, grows and dies in *single* blessedness.
 We have here two heads taken from these
 lines of Shakespear. *This* is the *married*
rose ; and *this* is that *withering* on the *vir-*
gin thorn. Disappointments bring on *wrin-*
kles : the *wrinkles* : therefore, of this face,
 are

are no cause for wonder ; the *best wines*, if kept *too long*, will turn to *vinegar*. But as this subject seems to grow serious, we'll dismiss it with a *wish*.

*May each married lady preserve her good man.
And the young ones get good ones as soon as
they can.*

Not to be *partial* to *either sex*, this is exhibited as the *head* of an *old batchelor*. These old batchelors are mere *bullies* in love ; continually abusing matrimony, without daring to accept the challenge. They tell you, if they were married, their wives should not go abroad when they please ; the children should *never* cry ; the men should not kiss the maids : O ! they would do *might--y* matters ! But these *lion-like* talkers *abroad*, are mere *baatams* at home ; and continually under subjection to some termagent of a *mistress* ; who makes them *amply* repay to their insolence, the contempt in which they *pretend* to have held the *worthier* part of the sex. As a *punishment* for their *infidelity*, when they are *old* and *superannuated*, they set up for suitors ; they ogle through spectacles, and they sing love songs, with *catarrhs*, by way of *sympathy*. This lace coat, solitare, and bag-
wig,

twig, shew what he *would be*, and *this fool's*
cap, what *he is*.

As *this* is an head in ancient primitive
 simplicity ; so *here* in an head, in *modern*
simplicity, and belongs to a lass of the spi-
 rit usually called a *Quaker*. And

This is the head of one mov'd by the spi-
 rit. He wears this large *umbrella* like cover-
 ing, to keep off the *outward* light, and to
 strengthen the light *within*. As *this* is the
 hat of one moved by the spirit, so

This is a *hat*, in the true *spirit of the*
mode. This is a *Niverne* ; or a *Nivernoise* ;
 or a *Nivernoise* ; or a *Never* enough : (it's
 all the same in the *Greek*) a fellow, with
 such a hat as *this*, looks like a man coming
 from market with a skimming dish on his
 head. The French perhaps have acted
 wisely in curtailing the size of their hats,
 because we have curtailed them of their *fur*
trade : but, for *Englishmen* to wear such
 hats, is neither sound *policy*, or common
honesty : yet we persist in copying the *man-*
ners of the *French*, tho' we know *they de-*
spise us for the *imitation*. — As there are two
 hats contrasted, so here are two *heads* con-
 trasted.

This a plain, honest, well-meaning, manly
sentiment.

sentiment speaking countenance. This, with a French grin and simper, seems to say—
 “Entendez vous Monsieur; entendes vous
 “Sire you have *no complisance.*” To whom
this replies, “But Sir, we have *sincerity.*”
 “Sire, we have de *gran monarch.*” “And
 “we liberty.” Sire, we come over to
 “England every year to learn you.”
 “And yet sir, we are very *much* your *mas-*
ters.” Point te tout, Point te tout.
 “Not at all, not at all. You beat us in
 “one part, and we go to another. The
 “French be de wise people, they go over
 “the world to get money.” And the *En-*
glish, go all over the world to *spend* it.

P A R T III.

IN the *first* part of this lecture, we considered the whigs *lexiconally*; in *this* part we shall consider them *physically*; or rather, a *physical whig*: not as it relates to the faculty; but only with an intent to shew, how some of the *faculty* treat their *heads*. This wig, is *characatura* of both *doctor* and *apothecary*, according to the doctrine of *topsy turvey*; which, supposes that *any apothecary* may be a *doctor*, though *no doctor* can be an *apothecary*.

Presuming

Presuming we may now look something like some of the faculty, we shall attempt a dissertation on *sneezing* and *snuff-taking*; and this we shall endeavour to execute in the true *secundum--artem--medicum* phrase, which may serve either for *doctor*, or *apothecary*. Sneezing, otherwise, learnedly called *strenu- tation*, is occasioned by a *violent, involunta- ry, impression, repression, compression, suppressi- on, and oppression*, of the *animal spirits* and *nervous fluids*: which acting on the nerves, which are subservient to the muscles of the tectoral muscles and the diaphragma, com- municate the same *vibrations*, otherwise *os- cellations*, of the medellary substance, of the nerves, and excite those impulses and con- cussion of the thorax which accompany *ster- untation*, by which means, the patient is in such a sort of a kind of a situation, that—if he has a pocket handkerchief he may wipe his nose with it. There are *several sorts of snuff*; *physical* and *metaphysical*. With *physi- cal* snuff, the town has been sufficiently pes- tered. Let us consider *metaphysical*! and first

The snuff of *self consequence*: upon the sudden accession of any good fortune, *pride*, usually presents the possessor with a box of the snuff of *self consequence*. On opening the

lid, the dust flies into his eyes, and prevents his recollecting any of his old acquaintance. On *these* occasions, the eyes of the *snuff taker* are so injured, that he cannot recognize those very friends, whom perhaps (but the day before) he would have been glad to have received a dinner from—then,

There is the snuff of *contempt*; this is sure to be taken by all well dressed persons, when they are in company with others with *worse cloaths* on than *themselves*: for though we know, that there is a material difference between *real genius* and *Monmouth-street finery*, yet the *pantheon* of *parade*, shall have *crowded* auditors, while the *Temple of Merit* stands open without a *worshipper*. When the performance of an English artist is exhibited, as the works of a master *unknown*; ~~his~~ merits will have due praise; but the moment his name is known, and he is found guilty of being an *Englishman*, admiration changes into *disgust*, and the club of connoisseurs, take the snuff of contempt at him and his works immediately. *Psaw!*—*Paltry!*—*Damn'd bad!*—*Vile!* &c. &c.

Englishmen are supposed to be mere *John trots*; incapable of any thing, but *hauling a rope*,

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rope, or pulling a trigger, nor would merit have been allowed in *this* particular, had not our soldiers and sailors so very lately shewn all over the world, such *capital* performances.

With *these heads* we intended to have begun our *dissection*. *This* is the head of a blood: he wears a *bull's forehead*, for a fore-top, in imitation of that blood of old, *Jupiter*, who turned himself into a bull, to run away with *Europa*: and to *this* day, your bloods are *mighty* fond of making *beasts* of themselves; this is a fine fellow to kick up a dust; or to keep it up, when it is kickt up: to chuck a waiter behind the fire; tofs a beggar in a blanket; play at chuck with china plates; hop round the room with a red hot poker in his mouth, upon one leg; says the belief backwards; swallow red hot coals. Oh! he was *qu—ite* the thing. He was a *wit* at *Wetherby's*; a *toast-master*, at *Bob Derry's*; a *constant customer* at the *round-house*; a *terror* to *modest* women, and a *dupe* to women of the *town*: as *one* of whom,

This portrait is exhibited. *This* is a *man* of the *town*, or a *blood*; and *this* is a *woman* of the *town*; or a——but by what o-

thor name the lady chuses to be called, we are not entitled to mention : suffice it to say that when we attempted dissection, we found this head *proof* against our keenest instruments, and *this* so soft, that it mouldered away at the first touch.

This is the *tea-table critic* ; or *master* among the maids. He was mama's darling. His mama would never let him learn to read, for fear he should get a nasty custom of holding down his head : but he was a purdigious schollar for all that ; he had got four pages of Hoyle by heart, which his mama's woman had taught him : and he could calculate, how much cream should be put into a *codling tart*. He died of a fit of despair for the loss of his lap dog ; who, was poison'd with eating up the cold cream that was prepared for his mama's next days complexion. We divided the suiters of his brain with an *ivory bodkin* ; but, instead of the *cutis*, and the *cirticular* ; the *cerebrum* and the *cerebellum*, *meaullo oblong*, and other hard words ; we found *nothing* of them ; and, for *brains*, we discovered *this* pincushion. From the *tea-table critic*, we proceed to the *learned critic*, or *word grubber*.

This was an hunter after *commas*, *semi-colons*,

colons, and *underevatas*. This is a *true classical conjugating countenance*, and denotes *dictionary dignity*. He was one of those *learned doctoribus's* who always argue *Propri que maribus*. He has for a *band*, a pair of *horn books*, to denote that he was a man of *mere letters*. He lost his best friend, in a *dispute*, relative to the *pronunciation* of a word : as he was one day walking in his friend's garden, little miss came running to him, " Sir," said she, " my papa's horse *Cicero*, " has won the race : " *foaming with rage*, our grammarian bounces into the parlor, " Madam," says he, " Why do you bring up your children thus ! how dare you suffer these violations of all grammar ; you'll be the *very destruction* of all learning and of *all common sense* ! for the *pronunciation* of the word is not *Cicero*, but *Kickero* !" Nature never does her work by halves : she proportions the parts of all *animals* to the use for which they are designed ; thus, the *ears* of this *critic* are *immensely large* : they are called the *trap doors* to catch syllables ! On the contrary ; his eyes are *half closed* ? that's called the *wise man's Wink* ; and shews he can see the world with *half* an eye. He died of *insanity* of mind, occasioned by a dis-

a dispute relating to the *restoring of oiled Butter* : he said, *butter once oiled*, could never be restored ; and he proved it from the Greek *too*. At the very same interim, in came Betty the cook maid, with a little *sprinkling of flower*, and *no Greek*, and restored it in a moment. When we came to a dissection of *this head*, instead of the hard terms used by anatomists, we found none of the parts thereby described ! we found only large fragments of abuse ! epitomes of indexes, and title pages : and all the *brain* covered over with a *blotting-paper*. Before we opened

This stock jobber's head, we had a mind to make an experiment upon the ear : but, as to notes of music, the cries of distress, the praise of merit, and the demand of gratitude, the stock-jobber's head was like his *stock, consolidated*. We then thought of a method of striking one piece of money against another : we did so. We struck one shilling against another ; the chink of the money alarmed the member ; and on our striking one *guinea* against another, the ear expanded to its utmost extent : in *other* subjects there are certain vessels that convey to the face a *consciousness of guilt*, or the glow

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own country, since queen Semaramus, and she invented *Solomon Gundy*, and that's the best eating in all the werfal world. If I was at the head of affairs, things should not be as they are now; that's all; they should not indeed. I would shew them another way of a manner of going to work: now I'll shew you my plan of operations: do you mind me now, mark what I say: suppose then these two or three bits of tobacco ashes, to be the main *land continent*.—*Ve--ry well! Ve--ry well!* And suppose now neighbour Spriggins, this little drop of milk punch (well come, here's the King; God blefs him) suppose this little drop of milk punch, to the main sea ocean: *very well! very well!* And suppose these three or four bits of cork to be all our *great men of war*: *very well!* But what shall I do now for your *fortified* places! Oh! here I have it; he—re I have it: Here's your *Havannab's* and your *Pondicherries*, and your *Tilbury Ports*, and your *Tower Ditches*; and all your damn'd strong places! there's a plan of operations for ye now: A—h! Well, and then our army all should wear a *new uniform*; all our *horse infantry* should wear *air jackets*; and all our *foot cavalry*, should wear

and wear cork waistcoats; and then ye know, why they'd be all over the sea before you could say *Jack Robinson*! Well, and where do you think I'd land them now? You don't know; nor you don't know; how the devil should you know. You don't understand geometry. Why I'll tell you where I'd land them; I wou'd land them under the line, close by the *South Pole*; there I'd land them: and then I'd ambuscade all the Spaniards back settlements; and take from them all their (——Pshaw——) You know what I mean well enough: all their ——all their damn'd hard names mentioned in the news papers) all their *Mexicos*, and their *Perus*, and their *Dimont Islands*! and then I'd come with a *circumvendibus* on the Dutch, in flatbottom'd boats; (because ye know that it is a flatbottom'd country) open the sluices——let in the water——drown all the poor Dutch, and then we should have the turtles, and the *Spitz Islands*, for nothing: and there'd be living in Old England.

While our politician was thus going on in his plan, censuring men and measures, he knew nothing about, and it happening at a time when our army lay incamp'd on one side of the river, and the French on the o-

ther ; an officer in company with his stick gave our politician a rap on the knuckles. What's that for ? A—y ? Only Sir, replied the officer, coolly, to inform you, that that commander who crosses a river to attack an enemy in front, may chance to get a rap on the knuckles : that's all !—The alteration is easy from politics to cunning.

Behold here the head of a *sharper*. In *Truth's Dictionary*, under the article *Cunning*, is the verb, to sharp ; from whence the noun substantive *sharper* : that we may offend no countryman by the birth of our hero, be it known that he was born at sea, on board a transport, in which his mother was humbly requested, by a rule of court, to take a seven years tour to America. At length, by his unshaken resolution, and matchless impudence, he acquired a fortune of forty thousand pounds.

This is his original face ; a heavy, vulgar, incurious down-looking countenance : this was his holiday-face, that he went into company with ; and, under this mask battery, he used to play off all his slight of hand artillery ; and this was his face that he awoke at midnight with ; when conscience, assisted by Memory, commanded him to under-

stick to an *examination*: for, as there was nothing too base for him to commit, so neither was there any thing so dreadful, but he had reason to *fear* it. He lived in the *utmost* dread, and died in the *utmost* despair; putting a period to his existence with this: *which*, in the catalogue of medicines, bears this name. (a). He left all his fortune to the hospital for *incurables*, in Moorfields: that as he had got all his money by the *incurables*, so he was very willing, now he could make no farther use of it, to return it to its *right owners*.

Although he had lived a life so infamous he was buried in all the to be purchased pomp: behold *here* the funeral of the gambler! and two of his torch-bearers! Such is the partiality of fate, and such the different rewards of merit and infamy; that, that soldier and sailor, are employed at the price of a shilling, and glad too, of that scanty pittance, to attend the gambler to his grave: the sailor lost his arm in one of the famous sea fights where Sir Edward Hawke commanded; and the soldier lost his leg, in one of the six regiments who so bravely fought on the plains of Minden.

F. 2

To

(a) *Suicides Grand Specific.*

To shew, however, how we treat our *soldiers* and *sailors*, when we have no occasion for them, we will just beg leave to relate a little story that happened in the year 1745; when our army was marching into the North, under the command of the gallant D. of Cumberland. The landlord of the house where one of the soldiers happened to be, began to take great notice of him; and would say to him, why honest fellow, says he, you soldiers are the pillars of the nation: you are the bravest men in nature; without a standing army, we should have no standing corn: when you come home, pray come and see me, you, and your wife, and your children, and stay as long as you please, a week, a month, or a year, as long as you please: and make yourselves welcome to every thing you find here: and he always wound up his invitation with telling him that soldiers were the pillars of the nation. When the affair at Culloden was happily over; our soldier called, rather to thank him for his kind invitation, than with any design to accept it. But, the danger being past, and peace being restored, he began to talk about *large taxes*, and *standing armies*; and he did

not know what occasion there was for a pack of lolling dogs to be crawling about the country, eating up people's victuals and drink. He saw no occasion we had for soldiers now, not he, we had *peace* had'nt we? Why, cried our soldier, with a generous disdain, I did not invite myself, did you not tell me to come, *me* and my family and we should be welcome: and, says he, and did you not always close your invitation with saying, that we soldiers were the *pillars* of the nation?—*Pillars* of the *nation*!—Well, I believe I might say something about *pillars*; but I meant—*catter-pillars*.

Thus while *true* merit is neglected and despised, to shew how *Genius* and *Science* can condescend to decorate unworthiness; behold here, the *monument* of the *gambler*!—*Justice* and *Compassion*, weeping over his medallion, and *Honour* descending with a *crown* of *laurels* to reward his *virtue*: in the *basso relief*, are four little boys representing the cardinal virtues, or as weeping for his death: but *we*, who are to moralize on things, rather think they are four little boys whose parents the gambler has ruined; and that they are *now* turned out
of

of doors and crying for cloaths to cover them.—From the head of one who lived by *his wit*, we proceed to a *real wit*; as one mentioned by the famous *Yorick* and *Tristram Shandy*; and he is supposed to have a good deal of the *family* likeness: when we came to a dissection of this head, we found one of the most capital parts of the brain quite worn out: he lived so long depending on what others would do for him, that he was at length reduced to the necessity of asking *charity*: amongst others of his resting-places, he one day set himself down at the door of a large mansion house; some of the servants hearing he was a *wit*, had him into the steward's parlour; and where, according to the notion some people have of it, they desired he would be *comical*. One of them said, if he was a *wit*, to be sure he could run round the room with a *red hot poker* between his *teeth*.—The *cook maid* said, to be sure if the gentleman was a *wit*, she hoped he would be *kind*, and *so civil*, and *so obliging*, and *so condescending*, and *so complaisant*, and *so good*, and *so submissive*, as to tell her her fortune on the cards.—The *butler* was rather for a *tune* on the *musical glasses*.

glasses.—The groom said, if so be as how the gentleman was a wit, why he could not do no less than ride upon three horses at once.—The laundry-maid, she said, to be sure he could swallow a box iron and beaters.—While they were thus debating down came the French Mademoiselle, and ordered him to be turned out of doors immediately ; saying, “ she wonder’d wat English wit was good for !

Wit being thus turned out of doors, went to visit Hospitality : but it being election time, there was no room for him there. He then paid his addresses to Merit ; but Merit could do nothing for him, being at that time pursued by Faction. He then addressed himself to Charity ; and she would have done any thing in the world to serve him ; but, as ill luck would have it, she was herself that very morning ran over by the bishop’s new set of coach-horses. He died, at length, of mere hunger ; and was interred in the poor’s burial-ground, after his friends had rais’d money to pay the surplice-fees :

All the modes of christianity are such in our days, that though any churchman may receive a large benefice, yet if any churchman

man be found guilty of giving away any of the church's money in charity, he would be thought guilty of being *righteous over-much*.

Behold, here one of the *righteous over-much*—yet nought doth he give away in charity ! No ! no ! he is the bell-weather of the flock, who hath broken down *Orthodox's bounds*, and now riots on the common of *Hypocrisy*.—With *one eye* he looks up to Heaven, to make his congregation think he is *devout*, that's his *spiritual eye* ; and with the other eye he looks down to see what he can get ; and *that's* his *carnal eye* ; and thus, with locks flowing down his face, he says, or seems to say, or at least, with your permission, we'll attempt to say for him :—

Brethren ! Brethren ! Brethren ! The word brethren comes from the Tabernacle, because we all *breathe there-in*.—If ye want *rouzing*, I'll *rouze* you ! I'll beat a *lat-tot* upon the parchment cases of your consciences, and whip the *Devil* about like a *whirl-a-gig*.—Even as the cat, upon the top of the house doth *squall* ; even so, from the top of my voice, will I *hawl*, and the organ-pipes of my lungs shall play a *voluntary*.

any untary among ye; and then the sweet words that I shall utter, shall sugar-candy over your souls, and make *carraway comfits* of your consciences.—Do you know how many taylors make a man?—Why nine.—Nine taylors make a man?—And how many make half a man?—Why four *journeymen and a 'prentice*.—Even so have you all been bound 'prentice to Misfortune the *fashion-maker*; and you are out of your times, you have set up for yourselves.—My *great bowels*, and my *sm--all guts* groan for you.—I have got the gripe of compassion, and the belly-ach of pity.—Give me a dram!—Give me a dram—Do give me a dram---A dram of *patience* I mean, while I explain unto you what *reformation*, and what *abomination* mean!—Which the *worldly wicked* have mixed together like *potatoes and butter-milk*, and therewith made a *sinful stir* about—*Reformation*, is like the comely froth at a tankard of porter;—and *Abomination*—is like the dregs at the bottom of the tap-tub.—Have you carried your consciences to the scowrs? Have you bought any fuller's earth at my shop, to take the stains out?—You say, yes: you have! you have! you have!—But I

I say, no: you lye! you lye! you lye!—
 I am no *velvet mouth* preacher; I scorn
 your lawn sleeves.—You are all full of
 filth; ye must be boil'd down in our Ta-
 bernacle, to make portable soup, for the
 saints to sup a ladlefull of: and then the
scum, and the *scaldings* of your iniquities,
 will *boil over*; and that is called the *kitch-*
en-stuff of your consciences, that serves to
 grease the cartwheels that carry us over the
Devil's-ditch; and the *Devil's-gap*.—The
Devil's-ditch; that's among the jockeys at
 Newmarket; and the *Devil's-gap*, that's
 among the other jockeys; the lawyers at
 Lincoln-inn-fields.—And then there is the
Devil among the *taylors*; and the *Devil* a-
 mong the *players*; the *players*, they play
 the *Devil to pay*.—The *play-house* is Sa-
 tan's ground, where women stretch them-
 selves out upon the tenter-hooks of temp-
 tation.—*Tragedy* is the *blank verse* of *Bel-*
zebub;—*Comedy* is his *hasty pudding*; and—
Pantomime is the *Devil's country-dance*.—
 And yet you'll pay the *players* for seeing
 plays; yes, yes; but yet you won't pay me:
 no! no! till *Belzebub's* bum-bailiffs lay
 hold of you; and then you think I will
 pay your garnish—but I won't. No; you
 shall

shall lay on the common side of the world ;
like a toad in a hole that is bak'd for the
Devil's dinner :—*Do* put some money in
the plate—put some money in the plate ;—
and then all your iniquities shall be scald-
ed away, even as they scald the bristles off
the hog's back : and you shall be cleansed
from all your sins, as easily as the barber
shaveth away the weekly beard from the
chin of the ungodly.

Do put some money in the plate
Or I, your preacher, cannot eat :
And 'tis with grief of heart I tell ye
How much this preaching scow'rs the
belly :
How pinching to the human tripe,
Is pity's belly-ach and gripe :
But that Religion (lovely maid)
Keeps a cook's shop to feed the trade.

The motives of our deeds the same
With *Whitfield* I put in my claim ;
The pious thieves attack your purses,
With cries, and tears, and pray'rs and
curses ;
But I, more modest in the trade,
Dare never *'damn* the *foo's* I've made :
But

But will, if so your worships please
In future times on bended knees,
Say, sing, and swear, that those alone
are right,

For Truly Who crowd this Tabernacle every night.

*When this is Read the Vulgar only can
Conceive that Whitfield was the man
Yet witfield there are still a few can see
My Character did not belong to thee
at least I think so. but as I shall agree*

F I N I S

& you Sir Lectures the same shall know
when you from off the Stage of Life shall go
Oh mayst thou know the man before thou die
Regret thy duty & be Truly wise
yet witfield shall plead guilty to the charge
I mean in part my friend but not at large



For most of this last Lecture Truly True
But I believe the false be long to you
the Master of most of thy prose I mean
But think the Manner of Lecture Obtrusive
Sensuality & wit compared to thy True Sublime
Which be it known we wear thy filthy rhyme
Retract thy censor if thou dare be good
or else thy Judge only where thou stand
Low words a dangerous thing in holy mouth
it pours out floods of lies on men of Truth

Now sayst that money was the Preachers Aim
but who is not thine O Stephens then the same
Supposing (but not granting) tis was such ^{must be}
yet thou for shame shoud not have said so
but since thou dost how justly we Report
thine Only Aim was Money in thy sport
Read this ye foolish Laughing leude fools
the Preachers Stephens ye the worse little looks
he that Defames True Morrit hence may know
himself the man he durst to denoe so
& when he give him self the time to think
he'll — me for my use of pen & Ink
If he give his Conscience leave to speak
I will tell him he his he must that Trade forsake
my Lecture then will have the just Effect fording
but that if won't I very much suspect
since looking vice but makes it more abominable
which he by his Experience may have found
since all his lecturing that his wit & art
makes all him but none at all so smart
I get Stephens Eyes I aim at Reform
while he reforms the best men in the nation
of every Rank & every Situation
In glorious Task. Oh may he see his fault
& from his wretched lecturing Revault
which that he may my prayer is truly sent
without hypocrisy his humble servant

John Bowdon Junr
see the above in the Gospel Magazine
for

o/n

